J. Linton E-5 (1926-27) 1933 FYS Tanala FYS

567 persons born into servitude, but there was no strict rule. A docile prisoner who served his master well would come to be considered a family slave, while a born slave who was lazy or troublesome would be degraded to chattel slavery. Chattel slaves simply represented so much wealth and labor power and could be sold at will. Family slaves, on the other hand, were united to their owners by ties of affection and were very rarely sold. The master could sell them, but such an act would be reprehended by the entire village. Families which had been slaves for three or four generations acquired a certain status in the village. They were permitted to own property, had their own tombs, and would only be sold if guilty of some crime. A slave family of this sort would be attached to some lineage and its economic status would differ little from that of a free family. After the Menabe came [686] under the domination of the Imerina empire, free persons were occasionally enslaved for debt, but this was always rare and the slavery was light. The individual was considered as a pledge rather than a true slave, for his lineage would make every possible effort to ransom him. A slave who had been ransomed by his relatives at once regained his social position.

565 Good slaves were often freed by their master and would then
555 attach themselves to his family as clients. These, their descendants, and the offspring of certain marriages between slave and free formed a class of free *adevo* who were socially intermediate between the slaves and the *hova*. Individuals of this class might rise to wealth and importance in the community, but they were debarred from holding office and from burial in the village tomb.

565 During the reign of Andrianampoimerina, founder of the Imerina empire, a third class came into existence among the Menabe. The Zafiakotry gens, which had been defeated by its neighbors, tendered voluntary submission to him. He helped it to conquer several of the other gentes and recognized it as the ruling gens for this division of the Tanala. All the Zafiakotry then assumed the rank of [643] *andriana*, i.e. nobles, while their chief became a king. Although the assumption of *andriana* rank brought with it social prestige, most of the Zafiakotry continued to live in their own gens territory and to cultivate their own land, etc. The conquered gentes recognized the authority of the Zafiakotry chief, but they paid no tribute to the Zafiakotry gens, nor were they displaced from their land.

The Tanala Ikongo were also divided into three classes, called *hova*, *mahoaka* and *adevo*. These corresponded to the *andriana*, *hova*, and *adevo* classes of the Menabe. All that has been said of